(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חוּל No. 7, and יָחַל Job 36:2.

HIPHIL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by בְּ.

(2) *to put on as a crown, to crown oneself with anything* (see כֶּתֶר). Prov. 14:18, עֲרוּמִים יַכְתִּירוּ דָעַת "the prudent are crowned with knowledge."

Hence כֹּתֶרֶת, and—

כֶּתֶר m. *the diadem* of a Persian king, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. κίταρις, κίδαρις, Curt. iii. 3.

כֹּתֶרֶת plur. כֹּתָרוֹת f. *a capital*, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

כָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. כָּתַת; Germ. quetschen. Prov. 27:22. Syr. to strike, to fight.

Derivative, מַכְתֵּשׁ a mortar.

כָּתַת fut. יַכֹּת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio;* kindred root כָּדַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. כָּתוּת *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL כִּתֵּת i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat* or *dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHIL fut. יַכְּתוּ *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יֻכַּת *to be beaten to pieces*, used of the images of idols, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence מְכִתָּה, כָּתִית.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מַלְמָד an ox goad, the form of which this letter has on the Phœnician monuments; thus, Ⅼ, ∠.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(*a*) with נ, e. g. לָחַץ and נָחַץ to burn, נִדְנֶה Chald. לְדַן, לְדְנָא a sheath, נִשְׁכָּה and לִשְׁכָּה a chamber, a cell: נָתַן, Syr. ܝܗܒ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, ψαλτήριον, Chald. פְּסַנְתֵּרִין, צֶלֶם, Arab. صنم etc. where *n* has sprung from *l*. Compare ἦνθον, βέντιστος, for ἦλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(*b*) with ר, commonly in such a manner that ר, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. שַׁרְשְׁרָה a chain, Chald. and Arab. שַׁלְשְׁלָה, سلسلة, and even אַרְמְנוֹת palaces, by a softer pronunciation, אַלְמְנוֹת Isaiah 13:22; אֲרוּ and אֲלוּ Chald. lo! קֶרֶב Arab. قلب midst (compare λείριον, *lilium*); but on the other hand, elsewhere the exchange is made by *l* being hardened into *r*, e. g. אַלְמָנָה, أرملة, ܐܪܡܠܬܐ a widow, pr. n. סַלְכָה, Arab. صرخد; אלהות Sam. godhead; see also the play of words, in לָכִישׁ and רֶכֶשׁ Mic. 1:13.—(*c*) more rarely with ם, as גֻּלְגֹּלֶת, Arab. جمجمة the skull.

(2) sometimes with ד, as אֲזַל Chald. אֲזַל and אָזַד to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, *odor*, and *oleo*, δαήρ, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(*a*) by inserting ל after the first radical, as זַלְעָף, זָעַף to glow.—(*b*) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiæ, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see חַרְגֹּל (hupfeln), כַּרְמֶל (Gärtchen), קַרְסֹל (Knöchel), גִּבְעֹל (Knötchen, cup of a flower).

לְ before monosyllables and barytone dissyllables לָ, as לָרֹב, לָנֶצַח (comp. Lgb. 628), with suff. לִי; לְךָ, לָךְ in pause לָךְ; לוֹ, לָהּ; לָנוּ; לָכֶם, לָכֶן; לָהֶם poet. לָמוֹ, f. לָהֶן, לָהֵן (Arab. لِ, Æth. ለ, Syr. ܠ), a prefixed preposition, abbreviated from אֶל, to which it is, to a considerable extent, synonymous; but with this difference, that אֶל is more frequently used in a proper

and physical sense; ?ל in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto;* Germ. nach, an (etwas) hin, zu, gen; Gr. εἰς, πρὸς with acc.; hence קָרַב followed by אֶל and ?ל to draw near to some one, ?ל מָצָא to attain to anything, בּוֹא followed by אֶל and ?ל Isa. 60:4, 5, 13; ?ל חָטָא to sin *against* any one; very frequently used of the turning of the heart or mind to something, as ?ל חָפֵץ to be well disposed towards any one, ?ל חִכָּה ,קִוָּה to wait for any one (harren, auf jem.); also after verbs of listening (see הִקְשִׁיב ,הֶאֱזִין), desiring (see כָּלָה), good will (Ex. 20:6), etc.

(2) *to, even to;* fully ?ל עַד, as לְשָׂבְעָה even to satiety, Eze. 39:19. ?ל...בֵּין prop. interval...even to, i. e. between this and that, (page CXIV, B). עַד...?ל of a twofold limit, *even to*...and *even to*, Neh. 3:15.

Metaph. *adeo, even.* Deu. 24:5, לֹא יַעֲבֹר עָלָיו לְכֹל דָּבָר "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הַבַּיִת הַזֶּה לְכָל־עֹבֵר עָלָיו יִשֹּׁם "as to this house...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, כִּי לְכֶלֶב חַי הוּא טוֹב מִן הָאַרְיֵה הַמֵּת "for even a dog when living is better than a lion when dead;" even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. εἰς μυρίους, πρὸς μυρίους; Germ. an hundert, 2 Ch. 5:12, כֹּהֲנִים לְמֵאָה וְעֶשְׂרִים "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) εἰς, *into*, used of something passing *into* another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David לְמֶלֶךְ (into) a king;" also, ?ל הָיָה to become (to be changed) *into* something, zu etwas werden. Gen. 2:7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה "and man became a living soul" (comp. הָיָה No. 2, *a*); and without the verb substantive, Job 13:12, לְגַבֵּי חֹמֶר גַּבֵּיכֶם "your bulwarks (are become) bulwarks of clay." Lam. 4:3, בַּת עַמִּי לְאַכְזָר "the daughter of my people (is become, or is) cruel." Hence—

(4) It is *the mark of the dative*, after verbs of giving, granting, delivering (see נָתַן ,נָפַל), of pardoning (נָשָׂא), of consulting (יָעַץ), of sending (שָׁלַח), etc. etc.

Specially it denotes—(*a*) what is called *dativum commodi* (& *incommodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as those of going (see הָלַךְ ,אָזַל ,שׁוּב), of fleeing (נוּס ,בָּרַח), especially in the imperative and future, see Lehrg p. 736; poet. also to other verbs, as דְּמֵה לְךָ *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Ez. 37: 11, נִגְזַרְנוּ לָנוּ, etc.

(*b*) *the dative of the possessor*, as הָיָה לִי ,יֵשׁ לִי (see under these verbs), there is to me, I have, אֵין לִי there is not to me, I have not (see אַיִן), בֵּן לְיִשַׁי there is a son *to Jesse*, i.e. of Jesse, 1 Sam. 16:18 הַצֹּפִים לְשָׁאוּל the watchmen who were *to Saul*, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, Hebr. Gram. § 308, 2, which Winer repeating, Sim. Lex. p. 509, by some oversight writes without the article צֹפִים לְשׁ׳).

(*c*) *the dative of the cause and author*, of common use in Greek, and found by a Græcism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases— Ps. 18:45, לְשֵׁמַע אֹזֶן יִשָּׁמְעוּ לִי "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לְזֹאת יֶחֱרַד "to this (towards such things) my heart trembles," solchem zittert mein Herz for durch solches; Isa. 19:22, נֶעְתַּר לָהֶם "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, dem Winke geschieht es, for auf den Wink, in Folge und Kraft des Winkes, der Macht des Winkes gleichsam weichend. It is thus put—(*aa*) after passive verbs, יֵעָשֶׂה לָכֶם, let there be done of (by) you, Ex. 12:16; נִשְׁמַע לס׳ it was heard by Sanballat, Neh. 6:1; קְרוּאָה לָהּ invited by her, Est. 5:12 —(*bb*) after neuter verbs which have a passive power, as ?ל הָיָה to be done by some one, Isa. 19: 15; ?ל הָרָה to be pregnant by some one.—(*cc*) in the inscriptions of poems (what is called Lamed of the author, and is also used in Arabic), מִזְמוֹר לְדָוִד a psalm of David, Ps. 3:1; 4:1, and לְדָוִד מִזְמוֹר Ps. 24:1; and without the nominative לְדָוִד *of David*, or *by David*, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לצדנם (לְצִידֹנִים) struck *by the Sidonians*, לצר *by Tyre*, Gr. Σιδονιῶν, Τύρου.—(*dd*) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, בְּכוֹרוֹ אַמְנוֹן לַאֲחִינֹעַם "his first-born (David's) was Amnon, *by Ahinoam*," i. e. born of that mother; ver. 3—5 (where some needlessly supply בֵּן, compare rather Ps. 128:6); Job 33:6, אֲנִי כְפִיךָ לָאֵל "I am even as thou (created) by God," comp. Ps. 24:1; 74:16 Hos. 6:10, שָׁם זְנוּת לְאֶפְרַיִם "there whoredoms (were committed) by the Ephraimites;" Isa. 2:12, יוֹם לַיהוָה

"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was עִיר גְּדוֹלָה לֵאלֹהִים a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1 שֵׁמַע שְׁלֹמֹה לְשֵׁם יְיָ "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, לַיהוָה הַיְשׁוּעָה "by Jehovah (is) victory;" Jud. 7:18, לַיהוָה וּלְגִדְעוֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, הִכָּה לְפִי חָרֶב to smite with the edge of the sword (see פֶּה); רָאָה לְעַיִן to see with the eyes, Eze. 12:12; Ps. 12:5, לִלְשֹׁנֵנוּ נַגְבִּיר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b*, *d*, *cc*), in Latin, *a genitive* would be used; and hence, also, in examples of other kinds, ל stands as *the sign of the genitive* (compare as to the dative in Greek when put by what is called σχῆμα Κολοφώνιον for the genitive, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(*a*) where many genitives depend on one nominative, as דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשׂ׳ the chronicles of the kings of Israel, 1 Ki. 15:31; מִקֵּץ עֶשֶׂר שָׁנִים לְשֶׁבֶת אַבְרָם Gen. 16:3, compare Ruth 2:3; or where the nominative has an epithet adjoined, as בֵּן אֶחָד לַאֲחִימֶלֶךְ 1 Sa. 22:20 (in both these kinds of examples the construct state would be unsuitable, see Lehrg. p. 673).—(*b*) after numerals, Gen. 7:11, "in the six hundredth year לְחַיֵּי נֹחַ of the life of Noah;" and so רִאשׁוֹן לְכֹל the first of all, 2 Sa. 19:21, אַחַת לָהֶם one of them; Eze. 1:6.—(*c*) as a genitive marking material, Lev. 13:48; Ezr. 1:11, and–(*d*) where adverbs with the addition of ל are put before substantives, and have the force of prepositions, as מִתַּחַת לְ = מִתַּחַת (adv.); סָבִיב לְ (prep.); סָבִיב (adv.), תַּחַת (prep.); מִקֶּדֶם לְ, מִחוּץ לְ, מִמַּעַל לְ, etc. Lehrg. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used ל, the mark of the dative, *instead of the accusative*, after active verbs (as is done in Chaldee, Syriac, and Æthiopic), e. g. לָקַח לְ Jer. 40:2; אָכַל לְ Lament. 4:5; הָרַג לְ Job 5:2, compare 1 Ch. 16:37; 25:1; Psa. 135:11. Once ל is even prefixed to a whole sentence, which stands as an accusative, Isa. 8:1, "and write thereon with a common stylus 'לְמַהֵר שָׁלָל חָשׁ בַּז' this (these words), 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrg. p. 681), that ל is found by a singular solecism prefixed even to a nominative, it now appears to me differently; although as to the particular examples I differ from Winer (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, zu den Söhnen Issachar (gehörten). In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִשִׁי לְאַבְשָׁלוֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִשִׁי אַבְשָׁלוֹם the ל may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding לְאַבְשָׁלוֹם to be the accusative of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, der dritte, der war Absalom, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in Beziehung, Hinsicht auf, in Ansehung, an, expressed in Greek by the preposition εἰς, and by a dative (Matthiæ, Gr. § 404), in Latin by an ablative. 1 Kings 10:23, "Solomon was greater than all the kings of the earth לְעֹשֶׁר וּלְחָכְמָה as to riches and wisdom." Job 32:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צָרוּף בַּעֲלִיל לָאָרֶץ purified in the workshop, as to earth," i. e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, וּלְשָׂרִים לְמִשְׁפָּט יָשֹׂרוּ "and as to princes let them rule justly." Ps. 16:3,......לִקְדוֹשִׁים כָּל־חֶפְצִי בָם "as to the saints......in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. لام العلة Lam causal). So לָמָּה *quare?* wherefore? why? Gr. εἰς τί; πρὸς τί; Germ. wozu? and לָכֵן, לָהֵן therefore, Gen. 4:23, "I have slain a man לְפִצְעִי because of a wound inflicted on me, וְיֶלֶד לְחַבֻּרָתִי and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמַעַן). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of

saying. Gen. 20:13, אִמְרִי לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. لِ Koran iii. 162; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, *a*). Psalm 124:1, לוּלֵי יְהוָה שֶׁהָיָה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הַלְאֵל תְּדַבְּרוּ עַוְלָה "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשֹׁתֵיכֶם on behalf of your lives," i. e. for the security of your life. So נִלְחַם לְ to fight for any one; הֶעְתִּיר לְ to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to.* Gen. 1:11, לְמִינוֹ "according to its kind." Gen. 10:5, אִישׁ לִלְשֹׁנוֹ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19. לְצֶדֶק according to justice, i. e. justly. Isa. 32:1. Also *as though, as if.* Job 39:16, הִקְשִׁיחַ בָּנֶיהָ לְּלֹא לָהּ "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui.* Job 18:14, תַּצְעִדֵהוּ לְמֶלֶךְ בַּלָּהוֹת "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצוֹר like Tyre" (pr. as if he were Tyre); יָצָא לַחָפְשִׁי he went out (from bondage) free; which is also expressed without לְ, יָצָא חָפְשִׁי.

(B) More rarely לְ is used—(1) of *rest,* or *tarriance at a place,* or *in a place* (compare אֶל letter B), like the Gr. εἰς, ἐς for ἐν, and the Germ. zu for in, an, e. g. zu Leipzig; as לְיַד פ׳ at one's side; לִימִין פ׳ at some one's right hand (p. CCCLI, B); לְפֶתַח אָהֳלוֹ "at the door of his tent," Num. 11:10; לְפִי קָרֶת at the entrance of the city, Prov. 8:3; לְחוֹף יַמִּים by the sea shore, Gen. 49:13; לְעֵינֵי פ׳ at the eyes, i. e. before the eyes, in the sight of any one, לִפְנֵי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לְ for the common בְּ, e. g. לַחוּץ Ps. 41:7, and לַחוּצָה 2 Ch. 32:5, i. q. בַּחוּץ without, outside; מֶלֶךְ גּוֹיִם לְגִלְגָּל Jos. 12:23; לְמִצְפָּה at Mizpah, Hos. 5:1; לַשַּׁחַת in the pit, i.e. in prison, Isa. 51:14. It is applied—

(2) to *time,* and is spoken—(*a*) of *the point of time at which,* and *in which,* any thing is done; especially used in poetry, and in imitation by the later writers, as לַבֹּקֶר in the morning, Psa. 30:6; 59:17; Amos 4:4, for the common בַּבֹּקֶר; לָאוֹר at daylight, Job 24:14; לְעֶרֶב in the evening, Gen. 49:27; Ps. 90:6, Ecc. 11:6, for the common בָּעֶרֶב; לְעֵת עֶרֶב Gen. 8:11; לְרוּחַ הַיּוֹם, Gen. 3:8; לְעֵת בֹּא הַשֶּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לַבֹּקֶר וְלָעֶרֶב 1 Ch. 16:40; 2 Ch. 2:3.—(*b*) used of *space of time within* which anything is done: לִשְׁלֹשֶׁת הַיָּמִים within three days, Ezr. 10:8; אַחַת לְשָׁלֹשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(*c*) of a *space of time after* which any thing is to be (just as Gr. εἰς ἐνιαυτόν is *through* the space of a year (*for* a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שִׁבְעָה after seven days, Germ. in (nach) noch sieben Tagen; Am. 4:4, לִשְׁלֹשֶׁת יָמִים after (every) three days; 2 Sam. 13:23, לִשְׁנָתַיִם יָמִים "after two years;" 11:1. Some examples of לְ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e.g. Ex. 34:2, נָכוֹן לַבֹּקֶר ready for the morning; Prov. 7:20, "he will come home לְיוֹם הַכֶּסֶא by the day of the full moon (to the festival)." Germ. zum Feste.

(3) of the *condition* or *state in which* any one is, as לְבַד in separation, i. e. separately; לָבֶטַח in security, i. e. securely, confidently; לָחֳלִי in sickness, i. e. sick, Isaiah 1:5; לִרְקָמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with לְ prefixed (as לַעֲשׂוֹת) is rendered in Latin—(1) *ad faciendum, to do,* as marking purpose and end, e. g. Cant. 5:5, "I rose up לִפְתֹּחַ to open;" עֵת לָלֶדֶת "a time to bring forth," Ecc. 3:2; קְרֹבָה לָנוּס near to fly (thither), Gen. 19:20: also *something to be done, faciendum:* מָה לַעֲשׂוֹת what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo, for doing,* הָיָה לַעֲשׂוֹת to be ready or disposed for doing anything (see הָיָה No. 1, *d*), and ellipt. יְהוָה לְהוֹשִׁיעֵנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi, of doing,* Num. 1:1, "in the second year לְצֵאתָם of their going out," i. e. after they had gone out.

(4) *that, so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to, until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of, because* (see A, 6), Isa. 30:1.

(7) *in that, while, when* (one might do), לֵאמֹר *in that* he said; לִפְנוֹת עֶרֶב when evening drew on, Gen. 24:63, compare Jud. 19:26; לַעֲשׂוֹת when he makes, Job 28:25 (for which there is בַּעֲשׂוֹת, verse 26).

(8) *as if, as though* (A, 9), 1 Sa. 20:20.

Farther, לְ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, וַיַּחְדְּלוּ לִבְנֹת Germ. sie

tödten auf zu bauen; Deut. 3:24, הַחִלּוֹתָ לְהַרְאוֹת "thou hast begun to shew." In such cases לְ may be omitted, e. g. הוֹסִיף followed by a bare infinitive, Am. 7:8; 8:2; with לְ prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs בִּקֵּשׁ, הֶאֱמִין, מֵאֵן, אָבָה, לָמַד, חָפֵץ, and the like.

Once לְ appears to be used as *a conjunction*, and is prefixed to a finite verb (as in Arab. لِ for لِكَيْ, and Ch. לְ lett. B), for *that;* thus, 1 Ki. 6:19, where the common reading לְתִתֵּן may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking תִּתֵּן as a doubled infinitive, as in 1 Ki. 17:14.

לְ Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of *the dative*, Dan. 2:5, 7, 9, and often also of *the accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of *the genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see הֲוָא Dan. 2:20, לֶהֱוֵא מְבָרַךְ "blessed be;" Dan. 4:22, "amongst the beasts of the field לֶהֱוֵא מְדֹרָךְ let thy dwelling be;" Dan. 2:29, מָה דִּי לֶהֱוֵא "what shall come to pass" (unless here לֶהֱוֵא be put for the fuller לְמֶהֱוֵא).

לֹא ["and לוֹא 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לָא, לִי, לֵי (compare אוּלַי, לוּלֵי, לוּלֵא), Aram. and Arab. لَا, لَمْ, لَنْ, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. *οὐ, οὐκ*, it expresses an absolute negation; and hence it is put (unlike אַל, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(*a*) simply expressing a negative, לֹא תַעֲזֹב "thou wilt not leave," Ps. 16:10.—(*b*) in prohibitions, Ex. 20:15, לֹא תִגְנֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from אַל, which is dehortatory; but compare Prov. 22:24).—(*c*) rarely used in sentences expressive of end (where commonly there is אַל), although this use is denied by Winer (Sim. Lex. p. 514). [Doubted by Ges. in Thes.] Ex. 28:32, לֹא יִקָּרֵעַ "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., rejecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no;* Job 23:6, "will he contend with me with all his strength? no (לֹא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from אַל No. 4), for הֲלֹא *nonne?* like the Gr. *οὐκ*, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לֹא תִשְׁמֹר עַל חַטָּאתִי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for בְּלֹא *without;* 1 Ch. 2:30, "and Seled died לֹא בָנִים without children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לֹא דֶרֶךְ without a way, Job 12:24; לֹא אִישׁ without men, devoid of men, Job 38:26.

(4) It is, i. q. טֶרֶם *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(*a*) to adjectives to make them negative, לֹא חָסִיד impious, Psalm 43:1; לֹא עָז infirm, Prov. 30:25.—(*b*) to substantives, as לֹא אֵל as if it were *non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לֹא עֵץ *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לֹא אָדָם, לֹא אִישׁ used of God as not to be compared with mortals, Isa. 31:8. As to the phrase לֹא כֹל, see under כֹּל No. 3. Some ascribe to לֹא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לֹא אוּכַל should be rendered *I could not* (do any thing of the kind); compare however Chald לְה, לָא Dan. 4:32.

With prefixes—

(A) בְּלֹא.—(1) A preposition of various significations, according to the various uses of the particle בְּ.—(*a*) *not in* (a certain time); compare בְּ of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, בְּלֹא עֶת־נִדָּתָהּ "beyond the time of her uncleanness;" also *before* (i. q. בְּטֶרֶם); Job 15:32, בְּלֹא יוֹמוֹ "before his time;" compare above לֹא for טֶרֶם No. 4.—(*b*) *not for* (some price); compare בְּ of price, letter B, 9, Isa. 55:1; Ps. 44:13; and thus לֹא בְּ Isaiah 45:13.—(*c*) *not with* (any thing), i. e. *without;* 1 Chron. 12:33, בְּלֹא לֵב וָלֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense לֹא בְּ is used, as לֹא בְיָד without hand (of man), Job 34:20; לֹא בְכֶסֶף not with

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac ܕܠܐ ܒ without).—(*d*) *not through;* compare בְּ of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened בְּלֹא חַמָּה not (blackened) by the sun." In some instances בְּלֹא is also concisely used for בַּאֲשֶׁר לֹא; Isa. 55:2, בְּלֹא לְשָׂבְעָה "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Passover בְּלֹא כַכָּתוּב not according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; *so that not*, Lam. 4:14, בְּלֹא יוּכְלוּ יִגְּעוּ בִּלְבֻשֵׁיהֶם "so that (men) could not touch their garments."

(B) הֲלֹא *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus הֲלֹא is often simply an affirmation, almost i. q. הֵן, הִנֵּה *lo!* 1 Sam. 20:37, הֲלֹא הַחֵצִי מִמְּךָ וָהָלְאָה "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich רְאֵה). Hence the author of the Chronicles, instead of הֲלֹא in the books of Kings, has often used הִנֵּה, e. g. 2 Ki. 15:36, הֲלֹא הֵם כְּתוּבִים עַל סֵפֶר "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render הֲלֹא by ἰδού, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic הלא is commonly used for הנה, and in the same sense in Arabic أَلَا, هَلَّا, see Lehrg. p. 834.

(C) לְלֹא.—(1) *without;* once 2 Ch. 15:3, *so that* he have *not*.

(2) *as if not;* see לְ A, 9. Elsewhere it is for לַאֲשֶׁר לֹא Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography לֹא is sometimes written for לוֹ *to him;* according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times לוֹ is written for לֹא, 1 Sam. 2:16; 20:2; Job 6:21[?]but several of these examples are uncertain.

Note 2. Some suppose the particles לָכֵן and לָהֵן to be compounded of לֹא and כֵּן, הֵן, but לְ in these is the prefixed preposition; see p. CCCCIII, A, and below לָהֵן.

לָא, once לָה (Dan. 4:32 כת ב), i. q. Hebr. לֹא.

(1) *not*, Dan. 2:5,9,10,11; 3:12, 14; הֲלָא *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

לֹא דְבָר ("without pasture"), [*Lo-debar*] pr. n. of a town in Gilead, 2 Sa. 17:27, which is called לוֹ דְבָר, 2 Sa. 9:4, 5.

לֹא עַמִּי ("not my people"), [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

לֹא רֻחָמָה ("not having obtained mercy"), [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

לָאַב an unused root. Arab. لَابَ Med Waw, *to thirst;* cognate to لَهِبَ to burn; whence the noun תַּלְאוּבוֹת which see.

לָאָה (cogn. to לָהָה)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted.* Job 4:5, "because calamity now toucheth thee, וַתֵּלֶא thou faintest;" followed by לְ with inf. *to labour in vain*, not to be able, Gen. 19:11.

(3) *to be weary* of anything, *to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, הַעֲוֵה נִלְאוּ "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by בְּ Isa. 47:13.

(3) *to be weary* of anything; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHIL הֶלְאָה—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out*, or overcome any one's patience, Isa. 7:13; Mic. 6:3.

Derivatives, תְּלָאָה and—

לֵאָה ("wearied") pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

לָאַט i. q. לוּט and לָהַט TO WRAP ROUND, TO MUFFLE, 2 Sa. 19:5 (with this accord Sanscr. *lud;* Gr. λάθω, λανθάνω: Lat. *lateo*). לָאט Job 15:11: see under אַט.

לְאַט adv. *gently*, see אַט.

לָאט i. q. לָט part. Kal of the root לוּט which see.

לָאַךְ an unused root; Arabic لَأَكَ Conj. IV

Æthiopic ለአከ: to depute, to send a messenger; ተላአከ: (to be sent) to wait upon, to minister; ለአክ: minister, servant. (Kindred roots are הָלַךְ, לָךְ and Lat. *legavit.*)

Derivatives, מַלְאָךְ ,[מַלְאָךְ] מַלְאָכוּת ,מְלָאכָה ,מַלְאֶכֶת, pr. n. [מַלְאָכִי].

לָאֵל (" by God," sc. created; comp. Job 33:6), [*Lael*], pr. n. m., Num. 3:24.

לאם an unused root, perhaps denoting the same as אָמַם, עָמַם. (Arab. لأم is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

לְאֹם suff. לְאֻמִּי, לְאוּמִּי Isa. 51:4; plur. לְאֻמִּים m.—(1) *a people, a nation,* Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλουμαιῶται of Ptolemy.

[לְבָאִ; see לְבָה].

לֵב followed by Makk. לֶב־, with suff. לִבִּי, לִבְּךָ pl. לִבּוֹת; and (what is the same)—

לֵבָב constr. לְבַב, suff. לְבָבִי, לְבַבְכֶם, plur. לְבָבוֹת (1 Ch. 28:9); with suff. once לִבְבֵהֶן Nah. 2:8, m.

(1) *the heart*, perhaps so called from being hollow ["so called from fatness"]; see the root לָבַב. (Arab. لُبّ, Syr. ܠܒܐ, Æthiop. ልብ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(*a*) i. q. נֶפֶשׁ (Hom. φρένες), *the soul, life* (das Lebensprinzip des Körpers), Psa. 73:21; 84:3; 102:5; Jer. 4:18 (comp. נֶפֶשׁ verse 10). Hence the heart is said *to live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and *to stay the heart,* is applied to those who take food and drink (see סָעַד). *The heart* is also regarded by Hebrew writers, as—

(*b*) the seat of *the senses, affections, and emotions of the mind,* of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, *to love with the whole heart,* or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (נָכוֹן לֵב Ps. 57:8; 108:2); fortitude (Ps. 40:13; 1 Sam. 17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; *a hard heart* (see קָשֶׁה, שְׁרִירוּת), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus *the heart* is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to *pour out their heart* who pour out their tears, Lam. 2:19. Also—

(*c*) it is applied to the *mode of thinking and acting;* a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i.e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak *with a double heart,* Psa. 12:3, בְּלֵב וָלֵב יְדַבֵּרוּ; see, on the other hand, 1 Chr. 12:33, בְּלֹא לֵב וָלֵב with a sincere heart. A heart that is wide (רְחַב Prov. 21:4), great (גֹּדֶל Isa. 9:8), high (גָּבַהּ Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(*d*) the seat of *will and purpose.* 1 Sa. 14:7, עֲשֵׂה כָּל־אֲשֶׁר בִּלְבָבֶךָ "do all that is in thy heart," what thou willest, hast determined. Isaiah 10:7, לְהַשְׁמִיד בִּלְבָבוֹ "to destroy is in his heart." Isa. 63:4, "the day of vengeance בְּלִבִּי is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). כִּלְבָבִי i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(*e*) *intellect* and *wisdom* are also ascribed to the heart (compare لُبّ heart, understanding; Lat. *cor*, Cic. Tusc. i. 9; Plaut. Pers. iv. 4, 71, and *cordatus*, i. e. discreet); and even *the faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "(the queen of Sheba) spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called חֲכַם לֵבָב Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, חֲסַר לֵב foolish, void of understanding, Pro. 7:7; 9:4; אַנְשֵׁי לֵב men of heart, i. e. understanding, Job 34:10. Job 12:3, גַּם־לִי לֵבָב כְּמוֹכֶם "I also have understanding as well as you." כֹּחַ לֵב Job 36:5, is spoken of the highest wisdom of God. *A fat heart* is one that is dull, devoid of sense (see שָׁמֵן), Isa. 6:10.

(2) metaph. *the middle part, interior, midst*

e.g. of the sea, Exod. 15:8; of heaven, Deut. 4:11. 2 Sam. 18:14, בְּלֵב הָאֵלָה "in the midst of the terebinth."

לֵב [suff. לִבִּי], Ch. id. Dan. 7:28.

לָבָא & **לָבָה** an unused root, whence are derived לָבִיא, לְבִיָּא, לָבִי, a lion, a lioness. I have hardly any doubt of its being onomatopoetic, in imitation of the sound of roaring; like the old Germ. luwen, lüwen, leuen; Engl. *to low;* whence the Germ. Löwe, Leu; Gr. *λέων*. [In Thes. another origin is also suggested; Arab. لبى to be voracious.]

לְבָאִים, לְבָאוֹת—(1) *lions*, from the sing. לָבִי, [and לָבִיא] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, Josh. 15:32; more fully בֵּית לְבָאוֹת 19:6.

לָבַב a root unused in Kal; prob. i.q. נָבַב (comp. Job 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See Thes.]; hence לֵב, לֵבָב, לִבָּה the heart, and לְבִיבָה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לֵבָב pass. of Piel No. 1, *to be deprived, to be void of heart*, i.e. of mind, of understanding. Job 11:12, וְאִישׁ נָבוּב יִלָּבֵב וְעַיִר פֶּרֶא אָדָם יִוָּלֵד "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dulness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבוּב and יִלָּבֵב of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as مكبود wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dulness in יִלָּבֵב may not be drawn from the verb לבב itself, in the sense of hollowness [but has it such a sense?], so that יִלָּבֵב may be almost the same as נָבוּב. Others, by comparison of Syr. ܠܰܒܶܒ to make wise, to add understanding; Ethpael, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i.e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לִבֵּב—(1) denom. from לֵבָב, *to wound, to take away* any one's *heart* (spoken of a maiden), Cant. 4:9. Compare as to such lenominatives, Heb Gram. § 51, 2.

(2) denom. from לְבִיבָה *to make such cakes*, 2 Sa 13:6, 8 (see לְבִיבָה).

לֵבָב m. *heart*, see לֵב.

לְבַב m. Ch. id. with suff. לִבְבָךְ, לִבְבֵהּ Dan. 2:30; 5:22.

[**לְבִבוֹת** see לְבִיבוֹת.]

לְבַד *alone*, see בַּד.

לַבָּה contr. from לֶהָבָה *flame*, Ex. 3:2, like יַקְטִיל for יְהַקְטִיל; according to others, from the root לבב, לבלב; Samar. to shine, to give light.

לִבָּה f. of the word לֵב *heart*, Ezek. 16:30; plur. לִבּוֹת (see לֵב) Ps. 7:10; Pro. 15:11.

לְבוֹנָה see לְבֹנָה.

לְבוּשׁ, לְבֻשׁ m. (once f. see No. 2, from the root לָבֵשׁ).

(1) *a garment, clothing*, Job 24:7, 10; 31:19; 38:14; Est. 6:9, 10, 11; specially *a splendid garment*. Job 38:14, וְיִתְיַצְּבוּ כְּמוֹ לְבוּשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. Est. 6:9, 10, 11; Isa. 63:1. Poet. used of the scaly coat of the crocodile, Job 41:5.

(2) *a spouse, a wife*, by a metaphor in common use in Arabic, Mal. 2:16 (where it is construed with a fem.), compare Koran, Sur. ii. 183, "Wives are your attire, and you are theirs." Compare also the verbs لبس, ثاب to put on a garment; also to lie with a woman. More examples are given by Schultens in Animadv. ad Ps. 65:14.

לְבוּשׁ Ch. i. q. Hebr. No. 1, Dan. 3:21.

לָבַט unused in Kal; Arab. لبط to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, Prov. 10:8, 10; Hos. 4:14.

לָבִי pl. m. לְבָאִם *lions*, Psa. 57:5; fem. לְבָאוֹת *lionesses*, Nah. 2:13, see לָבִיא.

לָבִיא *a lion*, so called from his *roaring*, see לָבָא, a word altogether poetic, Gen. 49:9; Num. 24:9; Deut. 33:20; Job 4:11; 38:39; Isa. 5:29; 30:6 etc. (Arab. لباة, لبية, لبوة, also لبوة a lioness; Copt ⲗⲁⲃⲟⲓ a bear [also a lion and lioness].) Bochart considers, Hieroz. i. p. 719, that this word does no

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from لبا to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לְבִיָּא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לְבִיָּא f. (for לְבִיָּה), Eze. 19:2, *a lioness.*

לְבִיבוֹת [the actually occurring form is לְבִבוֹת], f. pl. *a kind of cake* made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengerollter Eierkuchen, Plinzen) [This depends on whether לָבַב has any such meaning as *to be hollow;* Gesenius says, in Thes., "prob. *with plenty of fat*"], from the root לָבַב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לִבֵּב, which see. LXX. κολλυρίδες. Vulg. *sorbitiuncula.*

לָבַן—(1) TO BE WHITE, unused in Kal, see לָבָן, לִבְנֶה.

(2) denom. from לְבֵנָה *to make bricks,* Gen. 11:3; Ex. 5:7, 14. (Arab. لبن id.)

Hiphil—(1) trans. to make white, metaph. *to purge, to cleanse* from the filthiness of sins, Dan. 11:35.

(2) intrans. *to be white* (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

Hithpael, *to purge oneself* [or, *to be purged*], Dan. 12:10.

The derivatives follow immediately, except מַלְבֵּן.

לָבָן—(1) adj. f. לְבָנָה *white,* Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. *Laban,* the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבֵן i. q. לָבָן No. 1, const. state לְבֶן־ Gen. 49:12.

["לַבֵּן Ps. 9:1 עַל מוּת לַבֵּן. Here some take לַבֵּן as a pr. name *Labben* of one of David's enemies; others regard ל as servile and בֵּן as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose מוּת לַבֵּן to be the name of a musical instrument. Better to read עֲלָמוֹת לַבֵּן as in many MSS., *with virgins' voice* (עַל עֲלָמוֹת Ps. 46:1) *for the boys,* to be sung by them. בֵּן being taken as a collective." Ges. add.]

לְבָנָה f.—(1) *white,* poet. for *the moon,* like חַמָּה for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [*Lebanah*], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לְבֵנָה f. pl. ־ִים *a brick, a burnt tile,* Gen. 11:3; Eze. 4:1, so called from the *white* and *chalky* clay of which bricks were made, according to Vitruv. ii. 3. Arab. لبن id. Compare מַלְבֵּן.

לִבְנֶה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax;* Arab. لبنى, according to the LXX., Hos., and Vulg. Gen., λεύκη, *the white poplar.* See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לִבְנָה f.—(1) *whiteness, transparency,* Ex. 24:10.

(2) [*Libnah*], pr. n.—(*a*) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(*b*) of a station of the Israelites in the desert, Num. 33:20.

לְבֹנָה & **לְבוֹנָה** (Gr. λίβανος, λιβανωτός), [Arab. لبان, Syr. ܠܒܘܢܬܐ], f.

(1) *frankincense,* Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [*Lebonah*], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللبن, Rob. iii. 90].

לִבְנַת see שִׁיחוֹר לִבְנַת.

לְבָנוֹן (in prose always with art. הַלְּבָנוֹן 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrg. p. 656), pr. n. Mount *Lebanon* (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called *Lebanon, Libanus* κατ' ἐξοχήν: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לְבָנוֹן,

Ch. טוּר תַּלְגָּא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. חֶרְמוֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بقعة *Bekaa*, but it is, however, altogether a different place from בִּקְעַת הַלְּבָנוֹן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page CXXXVI, B. See Relandi Palæstina, t. i. 311; Oedmann, Verm. Sammlungen, fasc. ii. No. 9; Burckhardt's Travels in Syr. p. 1, seq.; p. 214, seq.; Rosenm. Bibl. Alterthumsk. i. 2, p. 236, seq.

לִבְנִי ("white"), [*Libni*], pr. n. of a son of Gershon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לָבַשׁ and **לָבֵשׁ** fut. יִלְבַּשׁ [" Arab. لَبِسَ, Æth. ለበሰ:, Syr. ܠܒܫ"].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by בְּ, like the Lat. *induit se veste*, Est. 6:8 (compare لبس Med. Kesra followed by an acc. and ب of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לָבוּשׁ בַּדִּים Eze. 9:2, and לְבוּשׁ הַבַּדִּים, verse 11, seq. Compare חָגוּר.

(2) It has various figurative uses, Ps. 104:1, הוֹד וְהָדָר לָבָשְׁתָּ " thou art clothed with splendour and majesty;" Job 7:5, לָבַשׁ בְּשָׂרִי רִמָּה "my body is clothed with worms," covered over with worms; Ps. 65:14, לָבְשׁוּ כָרִים הַצֹּאן "the pastures are clothed with flocks;" לְבֻשׁ הֲרֻגִים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; *with justice*, Job 29:14; *terror*, Eze. 26:16; *salvation*, 2 Chron. 6:41, etc.; compare the phrases in Homer, δύειν ἀλκήν, Il. xix. 36; ἕννυσθαι ἀλκήν, Il. xx. 381; ἐπιέννυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צֶדֶק לָבַשְׁתִּי וַיִּלְבָּשֵׁנִי " I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which *the Spirit of God* is said *to put on any one*, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, ܠܒܫܟ ܣܛܢܐ Satan has put thee on, i. e. has filled thee, Ephræmi Opp. Syr. ii. 504, 505.

PUAL, part. מְלֻבָּשִׁים Ezr. 3:10, and מְלֻבָּשִׁים בְּגָדִים 1 Ki. 22:10; 2 Chron. 18:9; *clothed with* (official) *garments, with robes.*

HIPHIL, *to clothe* some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehn), Gen. 41:42; Exod. 28:41; followed by עַל Gen. 27:16, "with goat skins הִלְבִּישָׁה עַל־יָדָיו she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, לְבוּשׁ, מַלְבּוּשׁ, תִּלְבֹּשֶׁת.

לְבַשׁ fut. יִלְבַּשׁ Chald. id. followed by an acc. Dan 5:7, 16; Aph. הַלְבִּישׁ (in a Hebraizing form), *to clothe* followed by an acc. of the garment, and לְ of pers. Dan. 5:29.

לְבֻשׁ see לְבוּשׁ.

לֹג m. prop. apparently, a deep cavity, a basin; (compare Syr. ܠܩܢܐ basin, dish; Gr. λάκκος, λάκος, Latin *lacus*, *lacuna*, from the root לָנַג); hence, the *smallest of the measures* of liquid things, *a log;* according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָגַג an unused root. Arab. لجّ means besides other things, *to be deep* (used of water, the sea [" لُجّ depth of the sea"]); hence the Hebr. לֹג.

לֹד (perhaps "contention," "strife"), pr. n. [*Lod*], *Lydda*, a large village of the Benjamites; Gr. Λύδδα, Λύδδη, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لُدّ, لُدّ Neh. 7:37; 11:35; 1 Ch. 8:12; Ezr. 2:33.

לָדַד an unused root; Arab. to contend, whence the pr. n. לֹד and בִּלְדַּד for בֶּן־לְדַד son of contention.

לָה Ch. *nothing*, i. q. לָא: Dan. 4:32 כתיב.

לֹה Deut. 3:11 כתיב, for לֹא *not.*

לָהַב an unused root; Arab. لَهِبَ; Æth. ለሀበ: to burn, to flame. The primary idea is that of *licking*, *lapping*, an idea which is found in roots beginning with the syllables לה, לח, לע, and which is applied in various senses (see the root לוּעַ), namely, to a flame, which seems to lap like a tongue, [" lambent tongues of flame"]; see לָהַט, and compare γλῶσσα πυρός, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

לַהַב m. לֶהָבָה Num. 21:28, and לֶהָבֶת 1 Sam. 17:7, fem.; pl. לְהָבוֹת Ps. 105:32, const. לַהֲבוֹת Ps. 29:7.

(1) *flame,* Joel 2:5; Job 41:13.

(2) *flaming,* i. e. *glittering steel,* in brightness resembling a flame, i. e. *the point of* a spear, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked *sword,* Jud. 3:22; see also שַׁלְהֶבֶת and לָבָּה.

לְהָבִים m. pl. ἅπαξ λεγόμ. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. לוּבִים *Libyans;* as to the relation of the forms וּ and הָ see p. ccxi, A.

לָהַג an unused root; Arabic لَهِجَ prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. ſtudiren). Hence—

לַהַג m. *study of letters,* as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is עֲשׂוֹת סְפָרִים to make, or write books (LXX. μελέτη; Vulg. *meditatio;* Luth. Predigen).

לָהַד an unused root; Arab. لَهَدَ to press, to oppress; whence—

לַהַד [*Lahad*], pr. n. m. 1 Ch. 4:2.

לָהָה i. q. לָאָה (comp. כָּאָה and כָּהָה TO BE LANGUID, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst,* when, with *the tongue thrust out,* one burns and longs for drink; comp. the verbs beginning with לה, such as לָהַג, and the remarks on the root לוּשׁ. Comp. Lat. *langueo,* and Germ. lechen, whence the frequentative lechzen, lech, leck seyn.) It occurs once Gen. 47:13, וַתֵּלַהּ אֶרֶץ מִצְרַיִם מִפְּנֵי הָרָעָב "and the land of Egypt was exhausted through the famine." (Chald. לְהָה often used to answer to the Hebr. לָאָה.)

לָהַהּ unused in Kal; prob. i. q. [״לָהַג״] לָהָה pr. TO BURN WITH THIRST; and, as this is the case with rabid dogs, *to be rabid, mad,* like a dog; *to be mad.* I thus understand—

HITHPALPEL, part. מִתְלַהְלֵהַּ *mad, insane,* Proverbs 26:18. LXX. in the Aldine edition, and Symm. πειρώμενοι, tempted driven (by a demon). Venet. ἐξεστώς. There is in Syriac a secondary root derived from the idea of madness, ܐܬܠܗܠܗ to be frightened, scared.

I. **לָהַט** TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. לֹהֲטִים *the flaming,* those who breathe out fire and flames, Ps. 57:5.

PIEL לִהֵט *to kindle, to make burn* (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 42:25; to blow (used of the breath), Job 41:13.

Hence לַהַט.

II. **לָהַט** i. q. לוּט, לָאַט (compare p. ccxi, A), pr *to hide;* hence to use occult and magical arts; whence לְהָטִים which see.

לַהַט m. pr. *flame,* hence *flaming steel* of a sword, Gen. 3:24; compare לַהַב.

לְהָטִים [plur. with suff. לַהֲטֵיהֶם] *incantations,* Ex. 7:11; i. q. לָטִים. See לָהַט No. II.

לָהַם unused in Kal. Arab. لَهِمَ to swallow down greedily, whence لَهِمٌ greedy, a glutton. Cogn is לָחַם.

HITHPAEL, part. מִתְלַהֲמִים things which are swallowed down greedily; *dainty morsels,* Pro. 18:18; 26:22.

לָהֵן compounded of לְ and the pron. הֵן (which see), *therefore,* Ruth 1:13; i. q. לָכֵן.

לָהֵן Ch.—(1) i. q. Heb. *therefore,* Dan. 2:6, 9; 4:24. It becomes—

(2) an adversative particle (just like the Hebrew לָכֵן p. ccccIII, A, on which account many have regarded this word to be compounded of לָא and הֵן), *nevertheless, however,* but Ezr. 5:12, with a previous negation; *but* (sondern), Dan. 2:30; *unless,* Dan. 2:11; 3:28; 6:8.

[**לָהַק** an unused and doubtful root; *to increase in age;* introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word—]

לַהֲקָה f. only 1 Sa. 19:20, prob. by a transposition of letters, i. q. קְהִלָּה *an assembly.* So LXX., Syr., Ch.; compare also יַקְהָלוּ 2 Sa. 20:14.

לוֹ is three times put for לֹא *not;* see לֹא note 1.

לוֹ דְבָר see לֹא דְבָר.

לוּא & לוּ (1 Sa. 14:30; Isai. 48:18; 63:19;—[The power of this word as an *interjection* is taken as primary in Thes.]—(1) a conditional conjunction, *if*, used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare אִם p. LVI, A). Just as the sense may require it, it is followed by—(*a*) a preterite, Deut. 32:29, לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת "if they were wise (which they are not) they would understand this." Jud. 13:23, לוּ חָפֵץ יְיָ לַהֲמִיתֵנוּ לֹא לָקַח מִיָּדֵנוּ "if Jehovah pleased to slay us, he would not have accepted," etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(*b*) a future, Eze. 14:15, "if I should send (which I do not say that I will do) evil beasts into the land ..... 16. ... these (three righteous men) alone should be saved." (In verse 13 there is כִּי in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(*c*) by a participle, 2 Sa. 18:12, וְלוּ אָנֹכִי שֹׁקֵל עַל כַּפַּי אֶלֶף כֶּסֶף לֹא אֶשְׁלַח יָדִי וגו׳ "and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand," etc. Psalm 81:14, 15; compare לוּלֵא. There is an aposiopesis in this instance, Gen. 50:15, לוּ יִשְׂטְמֵנוּ יוֹסֵף "if Joseph should hate us, (what then?)" wie? wenn Joseph uns verfolgte? Well rendered according to the sense by the LXX. μή ποτε.

(2) It is applied as an interjection *of wishing: O that! would that!* just as a conditional expression (as wenn es geschähe) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; wenn es geschähe! o wenn es doch geschähe! A remarkable instance of this is Job 16:4, לוּ יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי אַחְבִּירָה עֲלֵיכֶם בְּמִלִּים "if your souls were in my soul's place, I would make a league against you with words;" where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. אִם C, 3), a preterite, Num. 14:2, לוּ מַתְנוּ "would that we had died!" Nu. 20:3, לוּ גָוַעְנוּ, but with a future signification, Isa. 63:19, לוּא קָרַעְתָּ "Oh that thou wouldest rend (heaven)." It is merely *concessive* in Gen. 30:34, לוּ יְהִי כִדְבָרֶךָ "let it be according to thy word." (Arab. لَوْ id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms ܐܠܘ Heb. אִלּוּ *if*, ܠܘ not, ܠܘܝ oh that! As to etymology this particle seems to be kindred to the root לָוָה, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as לֹא.])

[לוֹא see לֹא.

לוּא see לוּ.]

לוּב an unused root, kindred to לָאַב. Arab. to thirst.

לוּבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9, and לֻבִים Dan. 11:43, [*Lubim*], *Libyans*, always connected with the Egyptians and Æthiopians. Comp לְהָבִים. Arab. لُوبِى a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare צִיִּים.

לוּד [*Ludim, Lydians*], pr. n. of two nations—(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Æthiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and לוּדִים Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, Spicileg. tom. i. p. 256—260; ii. 114, 115.

לָוָה—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, "it is good for a man to eat, to drink, to be merry, וְהוּא יִלְוֶנּוּ בַעֲמָלוֹ for this shall cleave to him (i. e. shall remain with him) in his labour." Hence—

(2) *to borrow, to receive as a loan*, as if *nexus est*, Deu. 28:12; Ps. 37:21. Comp. the Lat. *nexus*, used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

Niphal, like Kal, No 1, *to join oneself* to any one, followed by עַל Num. 18:2, 4; Dan. 11:34; עִם Ps. 83:9; אֶל Gen. 29:34; אֶל יְיָ to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

Hiphil, causat. of Kal, No. 2, *to lend*. Isa. 24:2, כַּמַּלְוֶה כַּלֹּוֶה "as with the lender, so with the borrower," Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives לִוְיָה, לִוְיָתָן, לֵיָה for לְוָיָה, לוֹת; also לוּ, לוּא, and pr. n. לֵוִי.

לוּז—(1) TO BEND, TO BEND ASIDE. (Arabic لَاذَ Conj. I. III. to bend, to incline.)

(2) *to turn away, to depart, to go back*, Prov. 3:21.

Niphal, particip. נָלוֹז *perverted*, i. e. *perverse*, wicked (compare עִקֵּשׁ, עָוָה), Prov. 3:32; Neutr. נְלוֹז

perverseness, wickedness, Isa. 30:12. More fully, Prov. 14:2, נְלוֹז דְּרָכָיו "whose ways are perverse;" and Prov. 2:15, נְלוֹזִים בְּמַעְגְּלוֹתָם id.

Hiphil, fut. יַלִּיזוּ (inflected in the Chaldee manner, like יָלִינוּ from לוּן); i. q. Kal, *to go away, depart,* Prov. 4:21.

לוּז m.—(1) *the almond tree,* Gen. 30:37. (Arab. لَوْز, لَوْزَة, Syr. ܠܘܙܐ. Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in ընկոյզ *engus;* Lat. in *nux;* which, with a different inflection, is found in Hebrew, in אֱגוֹז a nut.)

(2) [*Luz*], pr. n.—(*a*) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary בֵּית אֵל [but see Gen. 28:17, for the *true* reason of this latter name], (see p. CXVII, A), Josh. 18:13; Jud. 1:23.—(*b*) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לוּחַ an unused root, Arabic لَاحَ *to shine, to be bright* (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence *to be polished, smooth.* Hence is—

לוּחַ m. pl. לוּחוֹת *a table, tablet* (Syr. ܠܘܚܐ; Arab. لَوْح; Æthiopic ሰሌዳ: id.)—(*a*) of stone, on which anything was carved, or inscribed; לוּחֹת הַבְּרִית Deut. 9:9; לֻחֹת הָעֵדוּת Ex. 31:18, the tables of covenant, of law.—(*b*) of wood, 1 Ki. 7:36; of *the leaf* of a door, Cant. 8:9; Dual לֻחֹתַיִם *the deck* of a ship, which seems to have been double, Eze. 27:5.—(*c*) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλτοι φρενῶν, Æsch. Whence—

לוּחִית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לוֹחֵשׁ with the art. הַלּוֹחֵשׁ ("enchanter"), [*Hallohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לוּט—(1) i. q. לָאַט, לָהַט No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לוֹט *hiding,* Isa. 25:7; and another form לָט intrans. *hidden,* secret; whence בַּלָּט secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once בַּלָּאט Jud. 4:21. Part. pass. f. לוּטָה *wrapped up,* 1 Sam. 21:10.

(2) *to do secretly.* Part. pl. לְטִים *secret arts, incantations,* Ex. 7:22; 8:3, 14; instead of which there is לַהֲטִים Ex. 7:11; see לַהַט.

Hiphil, i. q. Kal, No. 1, 1 Ki. 19:13

Hence לָט and—

לוֹט m.—(1) *a covering, a veil.* Isaiah 25:7 הַלּוֹט הַלּוֹט עַל־כָּל־הָעַמִּים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the vail which keeps their hearts from God.]

(2) pr. n. *Lot,* the son of Abraham's brother, Gen 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, *the children of Lot,* Deut. 2:9; Ps. 83:9.

לוֹטָן ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לֵוִי ("adhesion," or "garland," "crown," i. q. לִוְיָה from the root לָוָה) m.—(1) pr. n. *Levi,* the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23, the ancestor of the tribe of Levi (בְּנֵי לֵוִי), which was set apart for the service of the sanctuary, and of which was the family of Aaron (בֵּית אַהֲרֹן), to whom the priesthood was appropriated.

(2) patron. name for לֵוִיִּי *a Levite,* Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. לְוִיִּם Josh. 21:1, sq.

לֵוִי Chald. plur. emphat. לֵוָיֵא *Levites,* Ezr. 6:16, 18; 7:13, 24.

לִוְיָה f. *a garland, a wreath,* so called from the idea of *joining* and *bending* (see the root לָוָה); compare Arab. لَوَى to bend, to curve, to wreathe, to twist; III. to twine one's self as a serpent; لَوِيَّة fold of a serpent, Pro. 1:9; 4:9. Hence—

לִוְיָתָן (with the adj. termination ־ָן, like נְחֻשְׁתָּן brazen, from נְחֹשֶׁת, עֲקַלָּתוֹן from עֲקַלָּה), prop. an (animal), *wreathed, twisted in folds.*

(1) *a serpent* of a larger kind, Job 3:8 (as to this place see the root עוּר Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, *a crocodile,* Job 40:25, seq.

(3) any *very large aquatic creature,* Ps. 104:26; used for a fierce enemy, Psa. 74:14; comp. תַּנִּין Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לוּל an unused root, kindred to the root גָּלַל (which see); Germ. rollen, *to wind, to twist round,* whence the following words.

לוּל pl. לוּלִים *winding stairs,* 1 Ki. 6:8. (Ch. id.)

לוּלִי only in plur. לֻלָאוֹת, def. לֻלָאוֹת, constr. לֻלְאוֹת (of the form דּוּדָאִים which see), *loops*, into which the hooks (קְרָסִים) were put in the curtains of the holy tabernacle; Schleifen, Schlingen, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansulæ*.

לוּלֵי Gen. 31:42; Deut. 32:27, and **לוּלֵא** Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לוּ *if*, and לֵא, לֵי i. q. לֹא *not*). A conditional negative conjunction *except*, *unless* (it be, it were), conveying also the signification that something really is, thus differing from אִם לֹא (compare the remarks on the word לוּ). Followed by a preterite, Gen. 31:42, לוּלֵי אֱלֹהִים הָיָה לִי "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לוּלֵי פְּנֵי יְהוֹשָׁפָט אֲנִי נֹשֵׂא "unless I regarded Jehoshaphat," etc.

לוּן & **לִין** pret. לָן Gen. 32:22; 2 Sa. 12:16; לָנוּ Jud. 19:13, gerund לָלוּן Gen. 24:25; and so frequently, also לָלִין ib. verse 23; imp. לִין Jud. 19:6, 9; לִינִי, לִינוּ Ruth 3:13; Joel 1:13; fut. יָלִין, תָּלִין apoc.; תָּלֶן 2 Sam. 17:16; תָּלֶן Jud. 19:20; Job 17:2; conv. וַיָּלֶן Gen. 28:11; 32:14. Part. לָנִים Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לַיִל, לַיְלָה *night*, *l* and *n* being interchanged, see p. CCCCXXI, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, *to turn in*, *in order to lodge*, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) *to tarry*, *to dwell*, *to continue* (compare بات to lodge, to remain in any state), Psa. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, וְאָדָם בִּיקָר בַּל יָלִין "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred אִתִּי תָּלִין מְשׁוּגָתִי my error continues with me," i. e. *I* have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, *to shew oneself obstinate*, *to be stubborn* (the signification of remaining and persisting applied in a bad sense); hence, *to murmur*, *to complain*, followed by עַל against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18

HIPHIL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. *to shew oneself stubborn*, followed by עַל against any one. Pret. הֲלִינֹתֶם Num. 14:29; fut. וַיָּלֶן Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrg. p. 407); יַלִּינוּ, תַּלִּינוּ Ex. 16:7; Num. 14:36; 16:11; part. מַלִּינִים Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28.

Derivatives מָלוֹן, מְלוּנָה, תְּלוּנָּה.

לוּעַ TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לֹעַ *throat*. For לָעוּ Job 6:3, see the root לָעָה.

It was appositely remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable לע refers to the sound of *swallowing down greedily*, *sucking down;* and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לע, as עִלֵּעַ to lick up, to sip up; ܠܥܐ and ܠܥܐ id., לָעַט (Arab لعط, لعذم) to eat greedily, ܠܥܣ Ethpe. to devour greedily, لعو greedy, glutton لعف لعص, لعق to lick up, to eat greedily, Syr. ܠܘܥܐ, ܠܘܥܣܐ, ܠܘܥܝܐ, ܠܘܥܝ a jaw: there is a similar power in the kindred syllable לח, לה, as לָחַךְ (לָקַק) to lick, לָהַם to swallow down, and לָחַם to eat, לָהַב and לָהַט to lick, lap (as a flame), i. e. to flame, compare Sansc. *lih*, to lick, Gr. λείχω, λιχμάω, λιχνεύω. Lat. *LinGo*, *LiGurio*, transp. *GuLa*, *deglutio*, Germ. lecken, and with a prefixed sibilant schlucken, schlingen.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables לע, לח, לה and signify the various motions of the tongue, such as *to gape with the mouth open, and the tongue extended*, as is the case in ardent and rabid thirst (see לָאָה, לָהָה, לָהַג, לָהָה, Germ. lechen, lechzen), *to vibrate the tongue, and hiss* like a serpent, or one speaking in a whisper (see לָחַשׁ); *to stammer*, *to speak barbarously* (i. e. without being understood), *and foolishly* (לָעַג, where more may be seen, לָעַז, לָעַט). The Greeks express the idea of *eating greedily*, and of *stammering* or *babbling*, by the syllable *la*, *lam*, *lab*, *lap;* compare λάω to lick, λάβρος, λάμυρος, voraciously talkative, λαμός, λαιμός the throat, λαμία voracious (an anthropophagite غول Ghûle; see לִילִית), λάπτω, λαφύσσω; Lat. *lambo*, *labium;* Pers. لب lip; German Lippe, and the common words labbern, schlabbern

bern, ſchlappen. The signification of *deriding*, which comes from that of stammering (לָעַג), is found in Greek in the same letters when transposed γελάω, χλεύη.

לוּץ prop. TO STAMMER (compare לָעַג, and the observations on לוּע); hence—

(1) *to speak barbarously*, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HIPHIL.

(2) *to deride, to mock* any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and לָעַג. To this answer Sansc. *lad;* Lat. *ludere;* Gr. λάσθη, derision), Prov. 9:12. Part. לֵץ *a mocker, scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare זֵד), Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) *to act as interpreter, to interpret* (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. מֵלִיץ *an interpreter*, Gen. 42:23 (well rendered by the LXX. ἑρμενευτής, Onk. מְתוּרְגְּמָן); hence *an ambassador, internuncio*, 2 Ch. 32:31; Isa. 43:27; מַלְאָךְ מֵלִיץ Job 33:23; *angel interceding* with God on behalf of men, μεσίτης, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one μεσίτης and intercessor for his people.]

(2) i. q. Kal No. 2, *to deride, to mock*, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

[" PILEL, to this apparently belongs the part. מְלֹצְצִים *scorners, mockers*, Hosea 7:5, for לוֹצְצִים Lehrg. p. 316." Thes.]

HITHPALEL הִתְלוֹצֵץ *to act foolishly, impudently*, Isa. 28:22.

Hence מְלִיצָה, לָצוֹן.

לוּשׁ [" TO KNEAD with hands and feet, kindred to דּוּשׁ, also "דָּרַשׁ, דָּבַשׁ], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., Æth. ለወሰ: id.). Hence לַיִשׁ.

[" (2) *to be strong, firm;* Arab. لَاثَ Med. Ye, III., V., id. Hence לַיִשׁ."]

לוּשׁ pr. n. m. 2 Sam. 3:15 כתיב; compare לַיִשׁ a, b.

לְוָת Ch. (for לְוָאת, from the root לָוָה [" of the form מְנָת, קְצָת"]), prop. connection, *adhesion;* used as a preposition *by, with*, like the Syr. ܠܘܬ; Ezr. 4:12, מִן לְוָתָךְ i. q. Hebr. מֵאִתְּךָ; **French *de chez toi.***

לָז see הַלָּז.

לָזָה an unused [" and doubtful"] root, i. q. לוּז, whence [" perhaps"] לְזוּת.

לָזֶה see הַלָּזֶה.

לָזוּ see הַלָּזוּ.

לְזוּת f. *perverseness*, Prov. 4:24, from the root לָזָה [" or from לוּז"].

לַח adj. (from the root לָחַח); pl. לַחִים (with Dagesh forte implied, Gramm. § 22, 1); prop. *moist;* hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 6:3; of new ropes, Jud. 16:7, 8.

לֵחַ m. *vigour, freshness*, Deut. 34:7, from the root לָחַח.

לָחָה an unused root; Æth. ለሐየ: to be beautiful, handsome, whence לְחִי cheek [" from the *fresh* colour"].

לְחוּם or **לָחוּם** (from the root לָחַם).—(1) that which is eaten, *food;* Job 20:23, וְיַמְטֵר עָלֵימוֹ בִּלְחוּמוֹ "and he shall rain upon them with their food," i. e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. *To rain with food* (בִּלְחוּם) is here put poetically for send down food in rain; as in German it is said, es regnet mit großen Tropfen, and regnet große Tropfen herab.

(2) *flesh, body*, Zeph. 1:17, where for לְחוּמָם some MSS. and printed editions have לְחֻמָם. (Arab. لَحْمٌ pl. لُحُومٌ flesh.)

לָחַח an unused root, *to be moist;* Æthiopic ለሐለሐ: to moisten (see Ludolfi Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לְחָלְחָה id., לִיחָה, לֵיחוּת, לַחְלוּחִית moisture, vigour. Hence לַח [and לֵחַ].

לְחִי f. in pause לֶחִי; with suff. לֶחְיוֹ; dual לְחָיַיִם, const. לְחָיֵי Isa. 30:28; with suff. לְחָיֶיךָ Ezek. 29:4; but לְחָיֵהֶם Hos. 11:4.

(1) *the cheek*, so called as being the seat of beauty [" from its fresh colour"]; see the root לָחָה. הִכָּה פ׳ עַל לְחִי and הִכָּה לְחָיֵי פ׳ *to smite any one on the cheek*, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי "thou hast broken the jaw bone of all my enemies:" an image taken from beasts

of prey, which, when their jaw is broken and their teeth extracted, can no longer do harm. Arab. لحى id., لحية beard.

(3) [*Lehi*], pr. n. of a place on the borders of the Philistæa, Jud. 15:9, 14, 19; fully called רָמַת לְחִי *the high place*, or hill, *of the jaw-bone*, prob. so called from the series of abrupt rocks, (as single rocks are called *teeth*, see שֵׁן; *a jaw* is found as the name of a mountainous place in the Chaldee pr. n. לְחַיַּת מוֹאָב for Hebr. עָר מוֹאָב, Mich. Suppl. p. 1453); the writer himself [who as being inspired is to be implicitly believed] refers it *to the casting away of the jaw-bone*, as if it were written רָמַת לְחִי (from the root רָמָה to throw).

לָחַךְ i. q. לָקַק TO LICK; German lecken; Arabic لحك; Syr. ܠܚܟ Peal and Pael id. In Kal it is once used [in speaking of an ox] for *to lick away, to eat up* or *depasture by licking*, Num. 22:4.

PIEL, לִחֵךְ *to lick, to eat up by licking*, spoken of an ox, Num. loc. cit. (compare Arab. لس to lick up fodder as an ox), used of fire, 1 Ki. 18:38; לִחֵךְ עָפָר to lick the dust; hyperb. of one who prostrates himself as a suppliant on the ground, Psalm 72:9; Mic. 7:17; Isa. 49:23.

לָחַם fut. יִלְחַם—(1) TO EAT (kindred to לָהַם, see under the root לוּעַ), i. q. אָכַל, but only used poetically, Prov. 23:1; followed by an acc. of the food, Prov. 4:17; 23:6; followed by בְּ to eat *of* anything (an etwas essen), Prov. 9:5; Psalm 141:4. Metaph. Deut. 32:24, לְחֻמֵי רֶשֶׁף "consumed with pestilence."

(2) *to fight, to war*, followed by אֵת Psa. 35:1; and לְ of pers. 56:2, 3; more used in Niph. Fierce soldiers are hyperbolically said to devour their enemies, as Joshua says of the Canaanites. Num. 14:9, לַחְמֵנוּ הֵם "they shall be our bread;" Luth. denn wir wollen sie wie Brot fressen; compare Arab. مضغ to eat; Conj. II. to fight; Pers. مردم خور anthropophagus, spoken of a fierce soldier; compare also Hom. πτολέμοιο μέγα στόμα, Il. 10:8.

NIPHAL, נִלְחַם inf. absol. נִלְחֹם i. q. Kal No. 2, *to fight, to wage war* (with a recipr. signif. like the Gr. μάχεσθαι). 1 Sam. 17:10, נִלָּחֲמָה יָחַד "let us fight together;" followed by an acc. of one's opponent, Josh. 10:25; Psalm 109:3; 1 Ki. 20:25; followed by בְּ Exod. 1:10; עִם 2 Ki. 13:12; 14:15; אֶל Jer. 1:19; 15:20; עַל Neh. 4:8; also followed by לְ Ex. 14:14, 25; Deut. 1:30; and by עַל of that for which one fights, Jud. 9:17; 2 Ki. 10:3; נִלְחַם בָּעִיר Jud. 9:45; and עַל עִיר *to fight against* a city, *to besiege* it, Isa. 7:1; 2 Ki. 16:5; Jer. 34:22; 37:8.

Derivatives מִלְחָמָה, לְחוּם, לֶחֶם, לָחֶם.

לָחֶם a verbal of a Piel form, *war, siege*. Jud. 5:8, אָז לָחֶם שְׁעָרִים "then was there a besieging of the gates," i. e. the gates were besieged. Segol for Tsere (which is found in some MSS.) is put, on account of the construct state; although similar instances are not to be met with. [See Thes.]

לֶחֶם of both genders (m. Num. 21:5; f. Gen. 49:20).

(1) *food*, both of men and of beasts, Lev. 3:11; Ps. 41:10; 102:5; Job 20:14; לֶחֶם אֱלֹהִים the food of God, used of sacrifice, Lev. 21:8, 17. Jer. 11:19, עֵץ בְּלַחְמוֹ "the tree with its food," i. e. its fruit (compare Arab. أكل food, used of fruit). לֶחֶם הַפֶּחָה the food of the governor, the provision for his table (Tafelgelder), Neh. 5:18; comp. verse 15; לַחְמְךָ Obad. 7, ellipt. for אַנְשֵׁי לַחְמְךָ those who eat of thy table, thy household; used of banquets, or meals, in the phrases אָכַל לֶחֶם to eat food (see אָכַל 1, let. *c*); and עָשָׂה לֶחֶם to furnish a banquet or meal, Eccl. 10:19.

(2) specially *bread* (as in Arab. لحم is specially *flesh*); לֶחֶם הַפָּנִים bread of the presence; LXX. ἄρτοι ἐνώπιοι; Vulg. *panes propositionis*; Luth. Schaubrodte; [Engl. Trans. *shew-bread*.] Twelve small loaves which were set out in the holy tabernacle before Jehovah every week (in the manner of lectisternia), Ex. 25:30; 35:13; 39:36; called in the later books לֶחֶם הַמַּעֲרֶכֶת. When numerals are prefixed, כִּכְּרוֹת must be supplied; 1 Sam. 10:4, שְׁתֵּי לֶחֶם two (loaves) of bread; compare verse 3, once even—

(3) *wheat*, of the flour of which the Hebrews made their bread; *bread-corn*, Brotkorn (comp. Arab. طعام food; specially wheat; and on the other hand, Gr. σῖτος, wheat, then food of any kind). Isaiah 28:28, לֶחֶם יוּדָק וְגוֹ׳ "wheat is threshed indeed, but they do not beat it hard," etc.

לְחֶם Ch. *food, a banquet*, Dan. 5:1.

לַחְמִי see בֵּית לַחְמִי a Bethlehemite, p. CXVIII, A. But לַחְמִי [*Lahmi*] also is found as the name of a man, 1 Ch. 20:5, in which place the author of the Chronicles has taken up the words of 2 Sa. 21:19, וַיַּךְ אֶלְחָנָן בֶּן־יַעְרֵי אֹרְגִים בֵּית הַלַּחְמִי אֵת גָּלְיַת הַגִּתִּי "Elhanan, the son of Jaare-Oregim (this last word is

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, וַיַּךְ אֶלְחָנָן בֶּן־יָעִיר אֶת־לַחְמִי אֲחִי גָּלְיַת הַגִּתִּי " Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [*Note.* An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties *we* may find, we must never forget that " all Scripture is given by inspiration of God."]

לַחְמָס [*Lahmam*], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 32 copies have לַחְמָם. [So Engl. Trans.]

לָחַךְ a Chaldee root, unused as a verb, pr. *to be lustful*, like the Gr. λάγνος, pr. to be greedy, like the kindred root לָהַם, לָחַם, but applied to sexual desire. Hence—

לְחֵנָה f. Ch. *a concubine*, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לָחַץ fut. יִלְחַץ i. q. נָחַץ (kindred to אָלַץ, אָנַס, אוּץ), [נָחַץ], TO PRESS, TO SQUEEZE, Nu. 22:25; 2 Ki. 6:32; *to oppress, to afflict* a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. لحص VIII. to compel, لحز to set upon, to be importunate with, Samaritan ࠋࠇࠑ.)

NIPHAL, *to squeeze oneself*, Nu. 22:25. Hence—

לַחַץ m.—(1) *oppression, troubling* of a people, Ex. 3:9.

(2) *calamities, distresses*, Job 36:15; 1 Kings 22:27, לֶחֶם לַחַץ וּמַיִם לַחַץ " bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לָחַשׁ not used in Kal, *sibilavit, susurravit*, TO WHISPER, Greek ψιθυρίζειν, Germ. zischeln (all of which words are like the Hebrew, onomatopoetic), compare the kindred נָחַשׁ. ([Syr. ܠܚܫ to whisper in the ear, ܠܚܫ Peal, to use enchantment] Arab. لحس to lick, to hiss as a serpent, whence لَوَاحِسّ whisperers, i. e. serpents; Æth. ለሐሰ: id. also, to mutter, to speak softly; for the Gr. γρύζω, አልሖሰሰ: to whisper into the ear; ተለኈሐሰ: to whisper amongst themselves.)

PIEL לִחֵשׁ *to whisper, to mutter* specially used of the incantations of sorcerers, uttered in a mutter Particip. מְלַחֲשִׁים *enchanters, sorcerers* Psalm 58:6.

HITHPAEL, *to whisper amongst themselves* (unter sich zischeln, flüstern), 2 Sa. 12:19; followed by עַל against any one [Ps. 41:8].

Hence pr. n. לוֹחֵשׁ and—

לַחַשׁ m.—(1) pr. *a whispering*, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) *incantation, magic*, Isa. 3:3; [" specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare אִטִּים.

(3) pl. לְחָשִׁים Isa. 3:20, *amulets*, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, *earrings*, (compare Gen. 35:4, and see the versions of that passage, and Syr. ܩܕܫܐ). Prop. *charms against enchantment*; nor need it to be deemed strange that the same word should both denote this and also enchantment itself (comp. رُقْيَة enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment. on this place.

לָט part. Kal from לוּט (which see), *hidden*.

לֹט (in the Samaritan copy, and many Hebrew MSS. written fully לוֹט), m. Gen. 37:25; 43:11; *ledum, ladanum*, Gr. λῆδον, λήδανον, λάδανον, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (κίστος, *Cistus ladanifera*), (Herod. iii. 112), so called from *covering over*, hiding (root לוּט), comp. כֹּפֶר pitch from the root כָּפַר.—LXX., Vulg., render it στακτή, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplemm. p. 1424.

לָטָא an unused root, i. q. Arab. لَطَّا and لَطَى *to cleave to the ground*, and the Chald. לְטָא = לוּט to hide; whence—

לְטָאָה f. *a species of lizard*, Lev. 11:30. LXX χαλαβώτης. Vulg. *stellio*. See Bochart, Hieroz. i. page 1073. Zab. ܠܛܘܐ a lizard.

לְטוּשִׁם ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.

לָטַשׁ fut. יִלְטֹשׁ—(1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) *to sharpen* by hammering, e.g. a ploughshare, 1 Sam. 13:20; a sword, Psa. 7:13. Metaph. Job 16:9, יִלְטוֹשׁ עֵינָיו לִי "he sharpens his eyes against me," he watches me with stern and threatening eyes.

Pual, part. *sharp*, Ps. 52:4.

Derivative, pr. n. לְטוּשִׁם.

לֹיָה for לִוְיָה, לוֹיָה=לִוְיָה *a wreath*, from the root לָוָה; pl. *wreaths*, *festoons* (Guirlanden, Festons), in architecture, 1 Ki. 7:29, 30, 36.

לַיִל Isa. 16:3, and Lam. 2:19 כתיב ["once לֵיל Isa. 21:11 in pause, like חַיִל and חֵיל"], const. לֵיל Ex. 12:42; Isa. 15:1; 30:29; more often with ה parag. לַיְלָה* (Milêl), in pause לָיְלָה, pl. לֵילוֹת [Root לגל in Thes.], m.

NIGHT. (Arab. لَيل, Æth. ሌሊት: Syr. ܠܠܝܐ, ܠܠܝܐ id. ["In all these cognate words there is a trace of ה parag.; see the note."] A word, beyond doubt primitive, from which the verb לִין to pass the night, for לִיל, appears to be formed: [in Thes. לַיִל as implying obscurity, is derived from לגל]). Gen. 1:5, 14; Ps. 19:3, and so very often; אַרְבָּעִים לַיְלָה forty nights, Gen. 7:4, 12; בְּכָל־לַיְלָה all the night, Ps. 6:7; בְּלַיְלָה אֶחָד in one night, Gen. 40:5; 41:11; בַּלַּיְלָה הַהוּא in that night, Gen. 32:14, 22.—*By night*, is expressed in Hebrew by לַיְלָה Gen. 14:15; Ex. 13:22 (whence יוֹמָם וָלַיְלָה Ex. 13:21; Lev. 8:35; Num. 9:21, and לַיְלָה וָיוֹם Isa. 27:3, לַיְלָה וְיוֹמָם 34:10; Jer. 14:17); poet. בַּלַּיְלָה Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לֵילוֹת Psal. 16:7; בַּלֵּילוֹת Cant. 3:1. הַלַּיְלָה adv. to night (like הַיּוֹם to day), Gen. 19:5, 34. כַּלַּיְלָה as by night, Job 5:14. Figuratively used of *calamity, misery*, Job 35:10; Mic. 3:6; Isa. 21:11 (compare חֹשֶׁךְ).

(*) *Note.* לַיְלָה with ה parag. pr. signified *by night;* however, gradually it was used for *the night time* (die Zeit, in welcher es Nachts ist), and *night itself;* just as צָפוֹנָה, נֶגְבָּה the region *towards the south* or *north*, for south and north (whence בַּנֶּגְבָּה, בַּצָּפוֹנָה), comp. בְּיוֹמָם; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes י with the termination of the emphat. state. Hence—

לֵילְיָא m. Chald. *night*, Dan. 2:19; 5:30; 7:2, 7, 13

לִילִית f. prop. *nocturna* (from לַיִל, with the adj. term. fem. ־ִית), *a nocturnal spectre*, which had, according to the rabbins, the form of a beautiful woman, and lay in wait for children by night. [All this is utterly absurd when thus connected with the nature of *something real* mentioned in Scripture; what it is, may be doubtful.] Like this are the Greek and Roman fables about the woman Ἔμπουσα, about the ὀνοκένταυροι (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiæ, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i.e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, עֲלוּקָה, שְׂעִירִים. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the *nocturnal* creature spoken of to be simply *the screech owl.*]

לִין see לוּן No. 1.

לִישׁ an unused root, i. q. لاث Med. Ye III. and V. to be strong, bold, اللَّيث strong; also لَيس strength, اليس strong, brave. [This root is rejected in Thes.] Hence—

לַיִשׁ m.—(1) [In Thes. from לושׁ], *a lion*, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. لَيث, Chald. לֵית, Gr. λῖς, ap. Hom. id.)

(2) [*Laish*], pr. n.—(*a*) of a place on the northern borders of Palestine, elsewhere called לֶשֶׁם and דָּן (which see), Jud. 18:7, 29; with the addition of ־ָה local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(*b*) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לָכַד fut. יִלְכֹּד.—(1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. لكد to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; *take as captives*, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; *to take*, i.e. *to capture* a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5:22.

(2) *to intercept, to take before* (auffangen), Jud. 7:24, וְלִכְדוּ לָהֶם אֶת־הַמַּיִם "take the water before them."

(3) *to take, to choose* any one by lot. Compare

אָחַז No. 7. Jos. 7:14, הַשֵּׁבֶט אֲשֶׁר־יִלְכְּדֶנּוּ יְהוָֹה "the tribe which Jehovah will **choose**," will mark out by lot; verse **17**.

Niphal, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 1 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

Hithpael, *to take hold of one another, to adhere together* (Arab. لكد Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַכְּדוּ "they stick together (the scales of the crocodile);" Job 38:30, פְּנֵי תְהוֹם יִתְלַכָּדוּ "the face of the waters adheres together," is frozen. Compare אָחַז No. 4.

Derivatives, מַלְכֹּדֶת and—

לֶכֶד m. *capture, being taken*, Prov. 3:26.

I. לְכָה imp. of the verb יָלַךְ, with ה parag. *go, depart*, Num. 10:29. It becomes a part. of exciting, *age, go to, come now*, Gen. 31:44, even when women are addressed, Gen. 19:32, for לְכִי, in pl. לְכוּ *agite*, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לֵךְ, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לְכָה for לְךָ *to thee*, Gen. 27:37.

לֵכָה ("progress," "journey," for יְלֵכָה) [*Lecah*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. لَكِيس "obstinate," i. e. hard to be captured), [*Lachish*], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָכֵן see כֵּן page cccoii, B.

לָכַשׁ see לָכִישׁ [a root kindred to the Arabic لكز, لكد, لكث Thes.].

לְלָאוֹת [the actually occurring form] see לוּלָאוֹת.

לָמַד—(1) prop. TO CHASTISE (Arab. لمد i. q. لدم to strike, to beat with a rod), especially beasts of burden (whence מַלְמָד an ox-goad); hence *to discipline, to train* cattle (see Pual, Hos. 10:11), recruits for war; 1 Ch. 5:18, לְמוּדֵי מִלְחָמָה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, *to learn*, e. g. war, Isa. 2:4; *to accustom oneself* to any thing, followed by אֶל Jer. 10:2; by an infinitive, Isa. 1:17; a gerund, Deu. 14:23; 17:19; 18:9; followed by an acc. Deut 5:1; Isa. 26:10.

Piel לִמֵּד.—(1) *to train, to accustom;* Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) *to teach;* const.—(*a*) absol. 2 Ch. 17:7.—(*b*) followed by an acc. of pers. *to teach any one something*, Ps. 71:17; Cant. 8:2.—(*c*) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אֶת־הָרָעוֹת לִמַּדְתִּי אֶת־דְּרָכַיִךְ "wickedness hast thou taught thy ways;" Jer. 13:21, לִמַּדְתְּ אֹתָם עָלַיִךְ אַלֻּפִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(*d*) followed by an acc. of pers. and dat. of thing (prop. to train some one *to* some thing), Ps. 18:35; 144:1; followed by בְּ (to train *in* something), Isa. 40:14; מִן of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(*e*) followed by a dat. of pers. Job 21:22.

Pual, *to be accustomed, to be trained*, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מְלֻמְּדֵי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, מְלֻמְּדֵי שִׁיר "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוַת אֲנָשִׁים מְלֻמָּדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, תַּלְמִיד, מַלְמָד, לִמּוּד.

לָמָה, לָמָּה, לָמֶה see מָה.

לְמוֹ poet. for לְ (like כְּמוֹ for כְּ, בְּמוֹ for בְּ, see מוֹ), found four times in the book of Job, 27:14; 29:21; 38:40; 40:4.

[לָמוֹ is used for לָהֶם ... *to them*, also for לוֹ ... Isa 44:15; 53:8, *to him*].

לְמוּאֵל ("by God," sc. created, see לְאֵל) [*Lemuel*], Pro. 31:4, and—

לְמוֹאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לִמֻּד & לִמּוּד adj.—(1) *accustomed* to any thing, Jer. 2:24; *expert* in any thing, 13:23. Isa. 50:4, לְשׁוֹן לִמּוּדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) *a disciple, a learner, one taught.* לִמּוּדֵי יְהוָֹה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

לָמַךְ an unused root. Arab. [" لمك to taste, cut"] تَلَمُّكٌ signifies a strong young man. Hence—

לֶמֶךְ pr.n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24.—(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

לָמִן see מִן.

לְמַעַן *on account of, because*, see מַעַן.

לֹעַ [with suff. לֹעֲךָ] masc. *the throat*, Pro. 23:2 (Chald. לוֹעָא), from the root לוּעַ.

לָעַב unused in Kal. Arab. لَعِبَ TO PLAY, TO JEST, also to mock. (Kindred to the verbs לָעַג, לָעַז, see לוּעַ.) Chaldee לְעֵיב mockery, אִתְלַעַב to mock at any one. Compare Gr. λώβη, λωβάομαι.

HIPHIL, *to mock at*, followed by בְּ 2 Chr. 36:16.

לָעַג properly TO STAMMER (Syriac ܠܥܓ, also لَغْلَغَ, لَجْلَجَ, لَقْلَقَ, Æth. ለዐለዐ and ለለለለ: stammerer, compare לָעַז), hence—(1) *to speak barbarously, in a foreign language* (compare לוּעַ), comp. Niphal, and transp. עִלֵּג, عِلْجٌ speaking barbarously.

(2) *to mock at, to deride*, prop. to imitate any one's voice in stammering, by way of derision (Chald. לְגַלֵּג to mock. Compare transp. Greek γελάω, also χλεύη, χλευάζω, Goth. *hlahjan*, *lahhan*, Pers. لاغيدن to joke, Germ. lachen, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, אֲדֹנָי יִלְעַג לָמוֹ "the Lord will mock at them," shall despise them as enemies who can accomplish nothing; 59:9; Job 22:19.

NIPHAL, *to speak barbarously, in a foreign language*, Isa. 33:19.

HIPHIL, i.q. Kal No. 2, *to mock, to deride*, Job 21:3; followed by לְ Ps. 22:8; Neh. 2:19; followed by בְּ 2 Ch. 30:10. Hence—

לַעַג masc.—(1) *derision, mockery*, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos. 7:16.

(2) *impious* speech (compare לוּץ) Job 34:7.

לָעֵג adj.—(1) *speaking in a barbarous* or *foreign tongue*. Isa. 28:11, לַעֲגֵי שָׂפָה "the people of a strange language" (i. e. the Assyrians [?]).

(2) *jester, buffoon, mocker*. Psa. 35:16, לַעֲגֵי מָעוֹג prop. "mockers for a cake," i. e. *parasites*, who act the part of buffoons at the feasts of the wealthy for the sake of dainty fare; Gr. ψωμοκόλακες, κνισοκόλακες. In the Talmud לְשׁוֹן עוּגָה talking for a cake, is used for jocose scurrilous discourse.

לָעַד an unused root. Arabic لَعَدَ to put into order. Hence—

לַעְדָּה ("order"), [*Laadah*], pr. n. m. 1 Chron. 4:21.

לַעְדָּן ("put into order"), [*Laadan*], pr. n. m. 1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21.

לָעָה i. q. Arabic لغا, لغى TO SPEAK RASHLY, to utter vain things (kindred to לוּעַ, which see), لَغْوٌ hasty discourse. Job 6:3, עַל־כֵּן דְּבָרַי לָעוּ "therefore my words were rash (hasty);" לָעוּ (Milêl) for לָעוּ (Milrâ) on account of the pause, like אָתָּה in pause אָתָּה.

לָעַז TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare לָעַג, לוּץ. Psal. 114:1. (Syr. ܠܥܙ to speak in a foreign language, especially in Egyptian.)

לָעַט TO EAT GREEDILY, TO DEVOUR. Compare note under לוּעַ. Arab. quadril. لعظم id.; لَعْصٌ voracity.

HIPHIL, *to give to eat*. Gen. 25:30, הַלְעִיטֵנִי נָא "give me to eat," let me devour, of a person hungry and greedy.

לַעַן an unused root. Arab. لعن to curse. Hence—

לַעֲנָה fem. *wormwood*, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being *noxious* (see the root) and *poisonous* (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb 12:15).

לָפַד an unused root; *to flame, to shine*, Gr. λάμπω. The original idea is in *lapping*, being *lambent lambendo*, which the Phœnicio-Shemites and the Greeks express by the syllable *lab*, *lap* (לָאַב, לַהַב, *labium*, لب Lippe, see page CCCCXXXIV, B), and apply to flame. The common *root* therefore of the Hebrew and the Greek verb is לף, to which a third radical ד is added, in the same manner as to עַם, עֹמֶר, Gr. ὅμος, ὅμαδος; and a vestige of this is found in the Greek

λαμπάς, Gen. λαμπάδος. From the Phœnicio-Shemitic לַמְפָּד ,לַפָּד, inflected in the Aramæan manner לַמְפַּד, springs the Gr. λάμπω; and from לַפִּיד, Syr. ܠܰܡܦܺܝܕܳܐ, Ch. לַמְפַּד, Gr. λαμπάς, λαμπάδος, and not contrariwise.—I formerly compared this with لفد to shine, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לַפִּיד m.—(1) *a lamp, a torch* (see the root), Jud. 7:16. Job 12:5, לַפִּיד בּוּז "a torch despised," i. e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see פִּיד.

(2) *flame*, Gen. 15:17; Dan. 10:6.

לַפִּידוֹת ("torches"), [*Lapidoth*], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לִפְנֵי prep. *before*, see פָּנִים. Hence there has been formed a new adj. לִפְנַי (like סוּפַי from סוּסִי–), *before, in front*, 1 Ki. 6:17.

לָפַת fut. יִלְפֹּת i. q. Arabic لفت TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, *to bend oneself*—(*a*) to turn aside from the way. Job. 6:18, יִלָּפְתוּ אָרְחוֹת דַּרְכָּם "the journeyers of their way turn aside," i. e. those who journey that way; die Wanderer, die des Weges kommen. —(*b*) *to turn oneself back* to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לָצוֹן m. *mocking*, frivolous contempt of what is good and upright, Prov. 1:22; hence אַנְשֵׁי לָצוֹן i. q. לֵצִים; Isa. 28:14; Prov. 29:8; from the root לוּץ.

לָצַץ a doubtful root i. q. לוּץ, TO MOCK. Once in part. לֹצְצִים Hos. 7:5, unless this be for מְלוֹצְצִים part. Pilel from לוּץ.

לַקּוּם ("stopping up the way," i. e. a fortified place, from the root لقم to stop up a way), [*Lakum*], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לָקַח fut. יִקַּח, imp. קַח Ex. 29:1, more frequently קְחָה with ה parag. קְחָה Gen. 15:9, inf. absol. לָקוֹחַ Deu. 31:26; Jer. 32:14, const. קַחַת with pref. לָקַחַת (to be distinguished from לָקְחָה 2 fem. pret.), with suff. קַחְתִּי.

(1) TO TAKE i q λαμβάνω (To this answer Arab. transp. لكق to stick together, to adhere, see Hithpael ["Maltese *laqach, jylquach*, Vassali, p. 430"], G. λάχω, λαγχάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and בְּ of member, Eze. 8:3, וַיִּקָּחֵנִי בְּצִיצִת רֹאשִׁי "and he took me by a lock of my head," vorn beym Schopf (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. *to take for oneself*, with an acc. of thing and pers. Genesis 8:20, "and (Noah) took of all beasts .... and offered them for a burnt offering;" Gen. 2:15, "and God took Adam, and placed him in the garden;" Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one's eyes. Similarly, 2 Sam. 18:18, אַבְשָׁלֹם לָקַח וַיַּצֶּב־בְּחַיָּיו אֶת־הַמַּצֶּבֶת "and Absalom took and set up for himself a column in his lifetime;" but Jer. 23:31, by the words "who take their tongues and utter prophecies," it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, *to take for oneself*, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(*a*) לָקַח אִשָּׁה *to take a wife*, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, לָקַח אִשָּׁה לִבְנוֹ "he took a wife for (gave one to) his son," spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, וְלָקַחְתָּ מִבְּנֹתָיו (נָשִׁים) לְבָנֶיו. In the later books the usual expression is נָשָׂא אִשָּׁה, which see.—(*b*) *to take* i. q. *to take away* (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, "thy brother has taken away thy blessing;" Job 12:20, "he takes away the understanding of the ancients;" Ps. 31:14, לָקַחַת נַפְשִׁי "to take away my life;" Jer. 15:15, "take me not away (O God)"—Gen. 5:24, כִּי לָקַח אֹתוֹ אֱלֹהִים "for God had taken him away," i. e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(*c*) *to take*, i. q. *to take possession of, to occupy*, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, "let darkness seize upon that night;" Job 15:12, "wherefore does thy heart (thus) seize upon thee?" Also, *to take, to captivate* any one with blandishments, wisdom (jem. wodurch einnehmen); Prov. 6:25; 11:30 —(*d*) *to send after, to fetch* any one (holen, holen lassen), Gen. 20:2, וַיִּקַּח אֶת־שָׂרָה "and he fetched Sarah;" Gen. 27:13, לֶךְ קַח לִי "go, fetch me:" Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

2 Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); *to bring* any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; *to bring*, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(2) *to take*, i. e. *to receive*, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—(*a*) *to receive* (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(*b*) to receive with the ears, i.e. *to perceive* (vernehmen), Job 4:12, compare לֶקַח.—(*c*) *to receive* (i.q. to admit), e.g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

Niphal נִלְקַח pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d*; Est. 2:8, 16. More frequently in the passive signification are used—

Pual, pret. לֻקַּח and fut.—

Hophal יֻקַּח pass. of No. 1, *to be taken*, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

Hithpael, part. אֵשׁ מִתְלַקַּחַת Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see Syn. הִתְלַכֵּד.

Derivatives, מַלְקָחַיִם [מֶלְקָחַיִם], מַלְקוֹחַ, מִקָּחָה [?], קָחַח, מִקָּח, pr. n. לִקְחִי], and—

לֶקַח m.—(1) *arts*, by which any one's mind is *captivated* (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter *c*.

(2) *doctrine, knowledge*, which any one *receives*, i.e. perceives, or learns (see root No. 2, *b*; compare Syr. ܡܩܒܠ to receive and learn; Gr. παραλαμβάνω and Lat. *accipio*), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. *instruction*, *the discourse* of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לִקְחִי ("learned," "imbued with learning"), [*Likhi*], pr. n. m. 1 Chron. 7:19.

לָקַט Kal and Piel to gather, to collect, prop. things lying on the ground, e. g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 6:2; manna, Exod. 16:4, seq. Once used of collecting money, Gen. 47:14. ["Arab. لقط to collect any thing lying on the ground; Syr. ܠܩܛ Peal and Pael, used of collecting wood; Sam. ࠋࠒࠈ, but Nasar. ࡋࡒࡀࡈ to collect." Thes.]

Pual, Isaiah 27:12, and—

Hithpael, Jud. 11:3, *to be gathered, assembled* (of persons), Arab. and Aram. id.

Hence יַלְקוּט and—

לֶקֶט m. *a gleaning* of ears of corn, or of grapes, Lev. 19:9; 23:22.

לָקַם see יָקוּם. ["Arab. لقم to stop the way"]

לָקַק fut. יָלֹק onomatopoet. to lick, to lap, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לָחַךְ, which see; also page CCCCXXXIV, B. Also Armen. լակել *lakiel*, is to lap; Arab. لَقْلَق a tongue.

Piel, id. Jud. 7:6, 7.

לָקַשׁ unused in Kal; Syr. Pael to be ripe, late (used of fruit); whence מַלְקוֹשׁ the latter rain, and לֶקֶשׁ hay of the latter growth. Hence—

Piel, *to gather late fruit*, i. e. to glean, Job 24:6 (where some copies act as interpreters by reading יִלְקֹטוּ).

לֶקֶשׁ m. *hay of the latter growth, aftermowth*, Am. 7:1.

לָשַׁד an unused root. Arabic لسد to suck; whence—

לְשַׁד m.—(1) *juice*, from the idea of sucking; specially *vital moisture, vigour;* Ps. 32:4, נֶהְפַּךְ לְשַׁדִּי "my vigour is changed," i. e. is dried up.

(2) *a sweet cake;* Nu. 11:8, לְשַׁד הַשָּׁמֶן "a cake of oil," an oiled cake; LXX. ἐγκρὶς ἐξ ἐλαίου.

לָשׁוֹן of both genders, but more often f.—(1) the tongue of men or of animals, Ex. 11:7; and so frequently. (Arab. لِسَان, Æthiop. ልሳን: Aram. לִשָּׁן, ܠܶܫܳܢܳܐ, also in languages not Phœnicio-Shemitic, Sanscrit *rasana*, Armen. լեզու *liezu*, Coptic ⲗⲁⲥ, and even γλῶσσα, in which γ is an addition; comp. λεύσσω, γλαύσσω, γνόφος, νέφος, χλαῖνα, *lana* and many other words. [Welsh, *llais*, voice, *lleision*, endued with voice.] The original idea is that of *lapping*, a power which is found in the syllable *las*, compare לָחַשׁ, لحس, لَسّ, לָשַׁד. A secondary root is the Poel לוֹשֵׁן which see.) תַּחַת לָשׁוֹן פ׳ *under the tongue* of any one is used in Hebrew for *in the mouth*, Ps. 10:7; 66:17. Specially used of *a calumnious* or *malignant tongue* (what the Chaldeans and Zabians call a *third* tongue, compare Sir. 28:15; and the verb לָשַׁן). Ps. 140:12, אִישׁ לָשׁוֹן "a man of tongue," i. e. a slanderer (but בַּעַל לָשׁוֹן is *an enchanter*, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21,

שׁוֹט לָשׁוֹן "the scourge of the tongue" (in German by a like figure, Klatschen). Pro. 10:31, לְשׁוֹן תַּהְפֻּכוֹת "a perverse tongue," i. e. deceitful; 17:20. Meton.—(*a*) for *speech*, Job 15:5, לְשׁוֹן עֲרוּמִים "crafty speeches;" Prov. 16:1.—(*b*) for *idiom* (German Sprache). Dan. 1:4, לְשׁוֹן כַּשְׂדִּים "the tongue of the Chaldeans." Genesis 10:5, אִישׁ לִלְשֹׁנוֹ "every one according to his tongue," and even—(*c*) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת "all nations and tongues" (see Chald. לִשָּׁן). It is applied—

(2) to inanimate things which resemble tongues—(*a*) לְשׁוֹן זָהָב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*.—(*b*) לְשׁוֹן אֵשׁ a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see לַהַב, לָהַט (Æn. ii. 684), compare γλῶσσαι ὡσεὶ πυρός, Act. 2:3; Arabic لسان النار; Persic زبان آتش *zuboni atesh*, Isa. 5:24.—(*c*) לְשׁוֹן הַיָּם Josh. 15:5; 18:19; Isaiah 11:15, and simply לָשׁוֹן Josh. 15:2, *a bay of the sea* (comp. Germ. Erdzunge); in the Arabian geographers لسان البحر.

["לָשַׁךְ an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שָׁלַךְ; but used intrans. *to throw oneself down*. Hence—"]

לִשְׁכָּה f. i. q. נִשְׁכָּה (where see as to its origin [In Thes. suggested to be from לָשַׁךְ]), pl. לְשָׁכוֹת constr. לִשְׁכוֹת, *a chamber, a cell*, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining rom; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לָשַׁם a root of doubtful power. Arab. لثم to break, e. g. stones with the feet. ["Arab. لسم to taste, properly to lick."]

לֶשֶׁם m.—(1) a kind of *precious stone*, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. Opal.

(2) Josh. 19:47, a town, otherwise called לַיִשׁ and דָּן.

לָשַׁן unused in Kal. ["But apparently signifying TO LAP, like the cognate words, لسن, لسب, لسم, compare לָחַשׁ, لحس."]

POEL לוֹשֵׁן denom. from לָשׁוֹן pr. *to make tongue, to tongue*, i. e. to use the tongue boldly (comp. Germ. Beine machen, used of any one running swiftly, fleeing); *to slander* (see לָשׁוֹן used of the tongue of a slanderer). Part. with suff. מְלָשְׁנִי קרי, מְלוֹשְׁנִי, for מְלַשְּׁנִי, מְלָשְׁנִי, part. Piel, Ps. 101:5. (Arab. لسن to slander.)

HIPHIL, id. Prov. 30:10.

לִשָּׁן Ch. *a tongue*, hence used of *a nation* using a peculiar language (see לָשׁוֹן No. 1. *c*). Dan. 3:4, עַמְמַיָּא אֻמַּיָּא וְלִשָּׁנַיָּא "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לָשַׁע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence—

לֶשַׁע [*Lasha*], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoë* on the east of the Dead Sea, a place abounding *in hot springs*. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לָתַח an unused root; perhaps i. q. מָתַח, Sam. ᵔᐱᴧ *to expand*, whence Æth. ለብታሕ: a garment of byssus, pr. more costly, large. Hence מֶלְתָּחָה.

לָתַךְ an unused root, prob. i. q. נָתַךְ to be poured out, whence—

לֶתֶךְ a corn *measure*, Hos. 3:2; so called from pouring out. LXX. ἡμίκορος. Vulg. *corus dimidius*, by accommodation to the context.

לָתַע an unused root, i. q. لتع *to bite*, whence מַלְתָּעוֹת teeth.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for *forty*. The name of this letter מֵים probably signifies *water*, i. q. מַיִם, and its most ancient forms bore a resemblance to *waves*. In Æthiopic it is called *Mai*, i. e. *water*. ["To this answers the Greek name Μῦ, i. e. Phœnic. מו water."]

It is interchanged—(*a*) often with the other labials, as ב and ף, which see ["and even with ו, e. g. חֵמָה and חַוָּה"]—(*b*) with liquids, especially *Nun*, comp אִם; Syr. ܐܢ; Arab. إِنْ, أَنْ; בֹּהֶן; Arab. إبهام thumb; בָּטְנִים pistacio; compare ܒܛܡܐ *pistacia terebinthus*, Lin. דָּשֵׁן; Arab. دسم to be fat. מוֹרַג; نورج a threshing